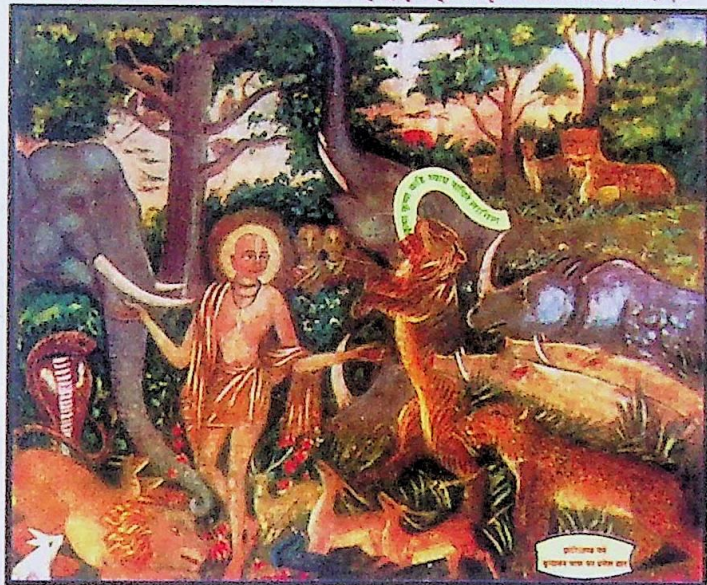


GIRI GOVARDHAN SAILA SHRI GOURA PADAKITA

गच्छत् वृन्दावनं गौरो व्याघ्रे भ्रैणखगान् वने । प्रमोन्मत्तान् सहोत्पत्त्यान् विदधे कृष्ण जल्पिनः ॥ श्रीचै:च:२/१७



श्रीश्रीकृष्णचैतन्य महाप्रभु की झारिखण्ड पथे वृन्दावन यात्रा
पुर्विक पथ छोड़ि पुछू अथपथे चलिले, कलक तादाशे करि बसेन पुबेबिले। ॥

Subal Das



**Basudev Ghos Kahe Kari Jodahath
Jei Krishna Sehi Gaura Sei Jagannath**

**GIRI-GOVARDHAN SAILA SHRI
GOURA PADANKITA
KATAKA-BHUBANESWAR MADHYE
BIRAJITA**

**A
Few Words
On
SHRI SHRI GIRI GOVARDHAN
At Barang
Between
Cuttack & Bhubaneswar**

(The Entry Point to Jharikhand Forest Path)

Subal Das



A
Few Words
On
SHRI SHRI GIRI GOVARDHAN
At Baranga
Between Cuttack & Bhubaneswar

Pranamadau Kripadrishthi Pabitrakrita Bhutalam
Sarva Banchha Kalpataru Guru Shri Gourgepalam II

Radha-Krishna Pranaya Bikritih lardinishakti rasma
Dekatmanabapi Bhubi Pura Dehabhedam Gatau Tau II
Chaitanyakhyam Prakatamadhuna Tadwayam Chaikyamaptam
Radhabhabadyutisubalitam Naumi Krishnaswarupam II

Brajabhababibhabita Lord Shri Krishna Chaitanya Mahaprabhu during his stay in Nilachal developed a very strong desire to visit Braja Dham.

*Anande Achhena Prabhu Nilachale Base
Kahiba Sakala Katha Ananda Prakase
Mathura Chaliba Mana Katha Achambita
Utkantha Badhila Hiya-Unmatta-Chitta II*

{Chaitanya Mangala- 3/2}

Shrila Ramanada Rai, Srila Sarbabhauma Bhattacharya and other devotees were reluctant to the proposal of Shriman Mahaprabhu as they were unwilling for a separation from the Lord.

*Aar Dui Batsar Chahe Vrindaban Jaite
Ramananda-Hathe Prabhu Na Pare Chalite II*
— {Chait. Ch. 2/16/85}

*Tabe Prabhu Sarbabhauma-Ramananda-Sthane
Alingana Kari Kahe Madhura Bachane II
Bahuta Utkantha Mor Jaite Vrindaban
Tomar Hathe Duibatsar Na Kaila Gaman II
Abasya Chaliba, Dohan Karaha Sammati
Toma Dohan Bine Mor Nahi Annya Gati II*

{Chai.Ch.-2/16/87-89}

However, finally it was decided that Shriman Mahaprabhu would visit Shri Dham Vrindaban. During his last journey via Nabadweep a large crowd had followed Mahaprabhu for which the journey was hardly peaceful and pleasant. Hence that mission was dropped and Shriman Mahaprabhu returned to Nilachala. But his strong desire to visit Vrindaban through the dense Forest Path grew stronger and he wanted to undertake the journey alone.

Saratkala Haila Prabhur Chalite Haila Mati
Ramananda-Swarup Sange Nivrute Yugati II
Mor Sahaya Kara Yadi Tumi Dui Jan
Tube Aami Jaun Dekhi Shri Vrindaban II

Ratre Uthi Banapathe Palaiyan Jaba
Ekaki Jaiba Sange Kahe Na Laiba II
{Chai.Ch.-2/17/3-5}

But Ramananda Rai and Swarup Damodar, the two most intimate devotees of Mahaprabhu succeeded in dissuading him to make the journey alone and requested him to allow two attendants viz. Shrila Balabhadra Bhattachary and his Brahmin Sevak to accompany him. Since very often he used to slip into ecstatic state when he would be oblivious of his surroundings, the two attendants were to carry his personal effects, bring bhikshya for him and look after his other mundane needs all through the hazardous journey .

In the Year 1516, Saka 1437, Shriman Mahaprabhu left Nilachala on an early autumn morning to avoid the public. During those days, the route to Vrindaban from Nilachal passed through Bhubaneswar, Bidharpur, Baranga Cuttack, and so on to Nawadeep-Santipur; and thereafter along the bank of river Ganges (Ganga) to Varanashi-Prayag and then Mathura. But reaching Bhubaneswar Shriman Mahaprabhu

selected Khandagiri and the Naraja hills as the land marks for the Jharkhand forest Path and then came up to Baranga where he entered the dense forest from the eastern side of the river Prachi. In the ancient days the pilgrims used to select their route for the pilgrimage taking the hills as the land marks and the river banks as the route.

Professor Dr. Fakirmohan Das, MA, Phd(Utkal) in his research work '**Shri Cahitanya Mahaprabhunka Padankaputa Orissa.**' has written that Shriman Mahaprabhu crossed the river Mahanadi near the Naraja hills at the starting point of the river Prachi, a tributary of the river Mahanadi. In course of time, the river dried up and was filled up with sand. Afterwards, Government of Orissa dug it up for irrigation purpose and renamed it as Puri Canal. At page 22 and 23 of the second edition of the book '**Prachi Nadira Aitihāsik Bibhav**', which is an authentic work of history written by Dr. Radha Charan Panda and published by Orissa Sahitya Academy, the author has described Naraj Hill as the place of origin of the river Prachi. Also in the book '**Archaeological survey report 1974-75, PRACHI VALLY**', by Shri P.K. Ray, M.A., Dip-in-Arch which was published by the Department of Archaeology, Govt. of Orissa, there is reference about the origin of the said river as "However, a thorough investigation has revealed that Prachi originated from Mahanadi and its course from 'Dakamba' near Naraj (Chapter I, Page one)" & "the origin point of the Prachi contains a dilapidated fort known as the 'Chodangagada', supposed to have been constructed by Chodaganga Deva, the famous King of the Ganga dynasty".

Shrila Krishna Das Kaviraj Goswami in his work '**Shri Chaitanaya Charitamrita**' has written
Prasiddha Patha Chhadi Prabhu Upapathe Chalila
Kataka Dahine Kari Bane Prabesila. II

Shriman Mahaprabhu left the popular route and in a narrow path probably through Khandagiri, Baliana, Baranga, Naraja keeping Cuttack to his right. The area surrounding the river Mahanadi and Prachi was then covered with dense forest which is situated to the south-western of Cuttack, the then capital of Orissa. This forest had hills on both sides of the river Prachi. There was a fort to the left of the river Prachi, named 'Chudangagada' built by King Chodaganga Dev to conduct secret warfare during emergency. Thus the authenticity of the historical facts found in the writings of the poets are corroborated by the archaeological research and the present geographical positions of the land marks from which one can very well conclude that Shriman Mahaprabhu moved along the right bank i.e. eastern side of the river Prachi to avoid the soldiers living in the fort. Hence the hill and the surrounding forest on the right bank of the River Prachi became holy with the foot Steps of Shri Chaitanya Mahaprabhu. The shape of the hill just opposite 'Chudangagada' on the eastern bank of the river also resembles Giri Govardhan of Braja Dham.

This forest through which he moved was replete with wild animals like tigers, elephants, deers and snakes etc. One can have a fair idea about the type of the dense forest that existed at that time from the fact that the present day Chandaka reserve forest for elephants and the natural zoo "Nandan Kanan" adjacent to it were part of that forest. While Shriman Mahaprabhu was passing through the forest immersed in Krishna -Nam-Prem, the trees and animals were also-intoxicated with love and joy and there was no feeling of enmity among themselves as all of them danced along with Shriman Mahaprabhu chanting the Harinam.

Prabhu Kahe,- Kaha KRISHNA, Byaghra Uthila
KRISHNA KRISHNA Kahi Byaghra Nachite Lagila II

{Chai.Ch. 2/17/29}

Pathe Jaite Kare Prabhu Uccha Sankirtan
Madhur Kanthadwani Shuni Aaise Mrugigan II

Dahine-Bame dhvani Shuni Jaye Prabhu Sange

Prabhu Tara Anga Muchhe, Shloka Pade Range
{Chai.Ch. 2/17/34-35}

Henakale Byaghra Tatha Aaila Pancha-Sata

Byaghra-Mrugi Mili Chale Mahaprabhur Satha II

Dekhi Mahaprabhur Vrinadaban -Smriti Haila

Vrindaban Guna Barnan Shloka Padila II.

(Smd.Baagavatam 10/13/30)

KRISHNA KRISHNA Kaha Kari Prabhu Jabe Baliia

KRISHNA Kahi Byaghra-Mruga Nachite Lagila II

Nache Kande Byaghragan Mrugigan Sange

Balabhadra Bhattacharya Dekhe Apurbva Range II

Byaghra-Mruga Anyone Kare Alingan

Mukhe Mukh Diya Kare Anyone Chumban II

Kautuke Dekhiya Prabhu Hasite Lagila

Ta Sabake Thahan Chhadi Aage Chali Gela II

Mayuradi Pakhigan Prabhuire Dekhiya

Sange Chale KRISHNA Bali Nache Matta Haiyan II

HARIBOL Bali Prabhu Kare Uccha Dhvani

Brikhyalata—Prafullita Sei Dhvani Suni II

{Chai.Ch.2/17/37-45}

Lord Krishna is the prime cause of the creation and he is very kind and merciful to all creatures. He is always eager to bestow his most valuable and lovely possessions, the 'Prem Bhakti' and 'Nam-Prem' to all. That was the reason behind the birth of Mahaprabhu Shrikrishna Chaitanya as His incarnation.

Anarpitacharim Chirat Karunayabatirnah Kalau
Samarpayatumunnatojjwalrasam Swabhaktishriyam
Harih Puratasundaradyuthikadambasandirpita
Sada Hridayakandare Sphuratu Bah Sachinandana II
{Chai.Ch.1/1/4}

Shriman Chaitanya Mahaprabhu moved through the forest of the Central India inhabited by the tribal people who were leading a very neglected life away from the civilization. He bestowed his mercy on them for their salvation.

Jharikhande Sthabara Jangama Aachhe Jata
Krishnanama Diya Kaila Premete Unmatta II
Jei Gram Diya Jan, Jahan Karen Sthiti
Se Saba Gramer Loker Haya "Prem Bhakti" II
{Chai.Ch.2/17/46-47}

It was only due to his preaching of the Krishna lila among the tribal people, Giri Govardhan puja introduced by Lord Krishna is celebrated by them in Central India. In reality, this puja (worship) represents the love and affection of the people for Nature and their desire to propitiate it.

Namo Mahabadanyaya Krishnaprema Pradayate
Krishnaya Krishnachaitanya Namne Gouratwise Namah II
{Chai.Ch. 2/19/53}

Shrikrishna Chaitanya Mahaprabhu is the Greatest benefactor of the Universe. He as the Kalipavan Aavatar of the Supreme Lord ushered in a revolution on devotion. The holy devotional path viz. 'Saswat Dharma', 'Swarup Dharma' or 'Jaiba Dharma' is to be accepted by the common people. This is the simplest path for salvation of the soul and is open to all irrespective of their race, colour, nationality etc. without any discrimination. One eager to receive the mercy of the Lord should choose the path of "Prem Bhakti" whose main attributes are chanting the holy name

of the Lord and remembering the mysterious and lovely Lila of the Lord. Thus one can achieve the proper realizations of the eternal love

Ban Dekhi Bhram Haya Ei Vrindaban
Saila Dekhi Mane Haya Ei Govardhan II
Jahan Nadi Dekhe, Tahan Manaye 'Kalindi'
Mahapremabeshe Nache Prabhu Pade Kandi II
(Chai.Ch. 2/17/55-56)

Kalpavan Incarnation Shriman Chaitanya Mahaprabhu has placed his holy foot steps in the forest referred above and thereby the forest path selected by him has become Holy. With his sacred association, the hills on the route have been sanctified and assumed the likeness of Giri Govardhan ; so also the rivers appearing on his route have been felt as holy as river Yamuna and the forests as Vrindaban.

It is very intriguing that the names of villages surrounding the hill are 'Madhuban', 'Madhupur' and Batchhapur'. Also, there is a pond within the nearby paddy field providing the feeling similar to **Radhakunda** **Shyamakunda** discovered by Shriman Mahaprabhu by the side of Giri Govardhan in Braj Dham . Similarly there is a point in the river which is very deep that gives the feeling of **Kaliyadaha** of the river Yamuna. All these places have been rendered holy and have acquired the hallowed likeness of the places associated with the Braj Dham . One gets the same feeling at **Shri Satchidananda Saraswatashram** and at places like Madhuban-Batchhapur, Baranga adjacent to Bhubaneswar and Cuttack in Orissa.

With the help and co-operation of the nearby villagers and the Gour Bhakatas, Govardhan puja introduced by Lord Krishna is being celebrated every year on Karti Sukla

ratipada day during autumn by Shri Shri Satchidananda Saraswatashram, Madhuban-Batchapur, Barang at the foot of the hill named **Giri Govardhanon**. As the Puja was introduced by Lord Krishna and Shriman Chaitanya Mahaprabhu treated the hill as Giri Govardhan during his exalted state, we must follow the path of Shri Chaitanya who is the greatest donor of Krishan Prem to the universe.

YoagyanamattamBhubanamDayalu
Rullasayannapyakarot Pramattam
Swapremasampatsudhayadbhuteham
ShriKrishnachaitanyamamum Prapadye II
{Chi.Ch. 2/19/54}

He, who is very much merciful and savior of humanity steeped in ignorance. I bow to him and surrender my self to that mysterious Lord Shri Krishna Chaitanya Mahaprabhu who enlightened people bestowing his lovely wealth of *Prem* the real salvation to the millions of sufferings:

HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE

Agyana Timirandhasya Gyananjana salakaya
Chakhyurunmilitam Yena Tasmei Shrigurabe Namah

SHRI SHRI GOVARDHANASTAKAM

(Shrila Rupa Goswami)

Govindasyottamsita-Bansee-Kkanitodya-
Llasyotkantha-Matta-Mayura Brijabita
Radhakundottunga-Tarangankuritanga |
Pratyansham Me Twam Kuru Govardhana Purnam || I ||

Yasyotkarsadbismitadhibhibrijadevi-
Brunderbaryam Barnatamaste Haridasyam
Chitreiyunjan Sadyuti Punjjrkhilansam |
Pratyansham Me Twam Kuru Govardhana Purnam || II ||

Bindoviryo Mandaratam Kandara-Brunde
Kandeishchendorbandhuvinandayateesham |
Baiduryabhernirjhara-Toyeirapi Soayam
Pratyansham Me Twam Kuru Govardhana Purnam || III ||

Shashwad Viswalankaranankrutimedheyih
Premna Dhauteidhartubhiruddipitasano |
Nityakrandat-Kandara-Benudhwani-Harshat
Pratyansham Me Twam Kuru Govardhana Purnam || IV ||

Prajya Rajiryasya Birajatyupalanam
Krishnenasau Santatamadhyasitmadhya |
Soayam Bandhurbandhurdhurma Surabhinam

Pratyasham Me Twam Kuru Govardhana Purnam || V ||

Nidhurnwanah Sanhatruihetum Ghanabrundam
Jitwa Jambharatimasambhabitabadham |
Swanam Baira Yah Kila Nirypitaban Sah
Pratyasham Me Twam Kuru Govardhana Purnam || VI ||

Bibhrano Yah Shribhujadandopari Bhartu
Shchhatreebhabam Naama Yathartham Swamkaseet |
Krishnoppyna Yasyamakhastisthati Soyam
Pratyasham Me Twam Kuru Govarthana Purnam || VII ||

Gandharbayah Kelikala-Bandhaba, Kunje
Khurneistasyah Kankan-Harei Prajatanga |
Rasakridamanditayopatuakyadhya
Pratyasham Me Twam Kuru Govardhana Purnam || VIII ||

Adri-Shreni-Shekara! Padyastakanetat
Krishnambhoda Presta Pathet Yastaba Dehi |
Premananda Tundilayan Khipramamdham
Tam Harsena Sweekutam Te Hridayena | || IX ||

(Iti Shri Shrimad Rupa Goswami -Birachtam Shri
ShriGovardhanastakam Sampurnam)

—o—

SHRI SHRI GOVARDHANA BĀSA PRĀTHANĀ DASHAKAM

Nijapati-Bhujadandachhatra-Bhāṣam Prapadya
Pratihata Madadhistodanda-Devendra-Garba |
Atula Pruthala-Shailashreni-Bhupapriyam Me
Nija Nikata Nibasam Dehi Govardhana Twam || 1||

Pramada Madana Lilah Kandare Kandare Te
Rachayati Nava Yunordwandwa-Masminnamandam
Iti Kila kalanartha lagnakasthaddwayorme
Nija Nikata Nibasam Dehi Govardhana Twam ||2||

Anupama Mani Bedi Ratnasinhasanobarbi
Ruha-jara-dara-sanudroni-sanghesu Rangei |
Sahabala-Sakhibhi Sankhelayan Swapriyam Me
Nija Nikata Nibasam Dehi Govardhan Twam ||3||

Rasanidhi Nabayunoh Sakhinam Danakele
Dyuti-Parimala Biddham Shyamabedeem Prakashya |
Rasika-Bara-Kulanam Moda-Masphalayanme
Nija Nikata Nibasam Dehi Govardhan Twam ||4||

Hari-Dayitampoobam Radhikakundamatma
Priysakh Mihakanthe Narmnalingyaguptah |
Naba-Yuba-Yuga Khelastatra Pasyan Raho Me
Nija Nikata Nibasam Dehi Govardhan Twam ||5||

Stala Jala Tala Shspeirbhuruachhayaya Cha
Pratipada Manukalam Hanta Sambaryan Gah |
Trijaagati Nijagotram Sarthakam Khyapayanme

Nija Nikata Nibasam Dehi Govardhan Twam ||6||

Surapati Krita Deerga Drohato Gostarakhyam,
Taba Nabagriha Rupasyantare Kurbatyeiba |
Agha Baka Ripunoccheirdattamana-Drutam Me,
Nija Nikata Nibasam Dehi Govardhan Twam ||7||

Girinrupaharidaśa Shrenibarsyeti Nama-
Mutamidamuditam ShriRadhikabakra Chandrat |
Brajanaba Tilaka Tweeklepta Bedeih Sphutam Me
Nija Nikata Nibasam Dehi Govardhan Twam ||8||

Nija Jana Yuta RadhaKrishna Maytreerasakta
Brajanara Pashupakhee Brata saukheikya Datah |
Aganita Karunatyanmadhuri Krutya Tansam
Nija Nikata Nibasam Dehi Govardhan Twam ||9||

Nirupadhi Karunena Shrishachinandanena
Twayi Kapati Shatheapitwam Pyenarpitoasmi |
Iti Khalu Mama Yogyayogya Tam TamaGruhun
Nija Nikata Nibasam Dehi Govardhan Twam ||10||

Rasaddashakamsya Shreela-Govarchaanasya
Khyitidhara Kulabhartooryah Prayatnadadhite |
Sa Sapadi Sukhadeasmin basamasadya Sakhya
Chhoobhda-Yugala-Sevaratna Mapnoti Turbam ||11||

(Iti ShrimadRaghunatha Dasa Goswamee birachitam Shri
Govardhana Basa Prathana Dasakam Samaptam)

**HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE**

N

S

Batchhapur

Madhuban

GIRI-GOVARDHAN

Sachidananda Swaraswatashram

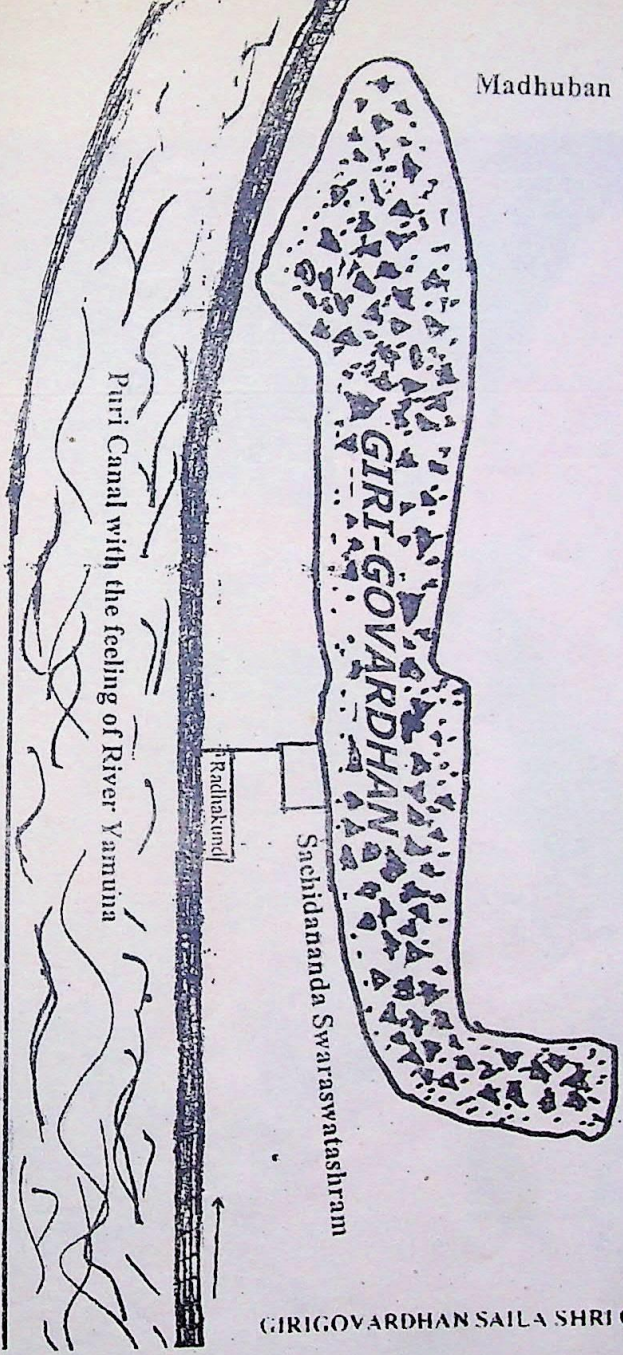
Radhakund

Puri Canal with the feeling of River Yamuna

Canal Road

GIRIGOVARDHAN SAILA SHRI GOURA PADANKITA

Chudangagada







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